

Saturday Magazine.

No. 565.

APRIL

24TH, 1841.

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ONE PENNY.



TURKEY AND THE TURKISH PROVINCES.



PUBLIC PROMENADE AT JASSY.

MOLDAVIA AND THE MOLDAVIANS.

MOLDAVIA is the most northern province in Turkey. It is bounded on the east by Bessarabia, a province which formed part of Turkey until 1812, when it was ceded to Russia; on the south by Wallachia; and on the west and north by provinces of the Austrian empire;—the province forming a compact territory about 200 miles in length, and 120 in breadth.

Moldavia formed part of the Byzantine or Eastern Empire, and suffered greatly from the incursions of the rude hordes which infested Europe in the middle ages. About the middle of the thirteenth century, the province was governed by Bogdau, a Slavonic chief; and for some time afterwards, the military leader, or *Voyvode*, of Moldavia, was generally independent of superior authority. At length, the Turks conquered Constantinople from the Greek emperors; and Moldavia, by a timely submission, was enabled to obtain favourable treatment from the conquerors. The sultan was to protect the province; the inhabitants were to pay an annual tribute for this protection; Turks were prohibited from interfering with the native inhabitants; the *Voyvodes* were to be elected by the principal clergy and nobles, uncontrolled by the sultan; the *Voyvode* had power of life and death, peace and war, without consulting the sultan; and no Moldavian was compelled to leave his province, to enter into the sultan's service.

The *Voyvodes* governed with the assistance of a council, or *divan*, composed of twelve members appointed annually by him. The laws were framed after the Jus-

tinian code; and the *Voyvode* kept up an army of 6000 men. The annual tribute paid to the sultan was not large; but the inhabitants suffered from certain oppressive commercial regulations. Wheat, timber, cattle, and other articles, were exported to Constantinople, and sold at a fixed price, which was not above one fourth of the current market price.

In this situation did Moldavia remain for two centuries, disturbed occasionally by the wars between Turkey and Poland. At length, the ambitious Czar of Russia directed his attention to this province; and after several attempts, Russia succeeded, in 1774, in gaining the position of a kind of intercessor between the sultan and the Moldavians, by which certain advantages were given to the latter. In 1792, fresh advantages were granted to the Moldavians by the sultan, at the instance of Russia. In 1812, the latter power succeeded in getting possession of that part of Moldavia called Bessarabia, situated eastward of the river Pruth; and at subsequent periods she has frequently interfered between the sultan and the Moldavians, to gain advantages for the latter, but whether with any ulterior object time will show. Certain it is, that by the Treaty of Adrianople, in 1829, Moldavia has been placed in a more independent position, with regard to the sultan, than it has yet occupied. The *Voyvode*, called also *Hospodar*, is elected by the inhabitants for life; the corn, provisions, cattle, and timber, are exempted from the vexatious regulations formerly existing; and various other regulations have secured to the Moldavians a degree of liberty scarcely found in any other part of the Turkish empire.

The inhabitants of Moldavia amount to about half a million, and consist of native Moldavians, Jews, Armenians, and gypsies. Mr. Wilkinson, who was British consul at Bukharest before the improvements had taken place in the government and condition of the province, represented the humbler classes as ground down by oppressive power, and as having acquired, through the effect of this oppression, a dispirited and dejected tone of mind: being accustomed to a state of oppression, they had become unable to form hopes of a better condition, and had acquired a sort of stupor or apathy which rendered them, to a great degree, indifferent to the future.

Hence, it may be inferred, says that gentleman, that they are a quiet and harmless people. Their mode of living is, indeed, with regard to the intercourse among themselves, an uninterrupted calm. Although the male part are given to drinking, quarrels and fighting are almost unknown among them; and they are so much used to blows and all kinds of ill-treatment from their superiors, that they approach with the greatest respect and submission any who bear upon themselves the least external mark of superiority.

There are grounds for hope that this sad picture may be relieved by the subsequent improvement in the relations between the Turkish government and the Moldavians.

The reader is probably prepared to expect, that though Moldavia forms part of the Turkish dominions, the Moldavians are not Mohammedans. They profess the religion of the Greek church, a superstitious and corrupt form of Christianity, professed also by the Russians. Persons who have not received baptism by the rites of the church are not deemed Christians; and frequency of confession and communion, together with the punctual observance of a vast number of fast days during the year, are prescribed with severity: the misguided people believe that an exact adherence to these rites is sufficient to expiate the heaviest crimes, particularly after the confessor's absolution, which is said to be obtainable in most cases by means of a good fee. Preaching, and the perusal of the Holy Scriptures, are almost wholly unattended to; and though we, as Christians, may feel a momentary pleasure on hearing that the Moldavians are not Mohammedans, yet there is but little cause for satisfaction, when we reflect on the gross and mutilated form in which the doctrines of Christianity are presented to the people.

It is a natural result of those forms of religious teaching which do not appeal to the heart, that superstition should prevail widely. The Moldavians firmly believe in all sorts of witchcraft, in apparitions of the dead, in ghosts, and in miracles performed by the images of saints. In illness, they place an image near them; and when they recover, though it were through the aid of the ablest physician, they attribute the recovery to the efficacy of the image alone. No prayers or thanksgiving are offered up either to the Deity or to the Saviour; but the Virgin, and a large number of saints, are those whose names are invoked whenever spiritual assistance is required.

The towns and sea-ports of Moldavia partake of that mixed and European character resulting from the intercourse between merchants, dealers, &c.; but the villages represent the real character of Moldavian life. The peasants' huts are all built nearly of the same size and style.—The walls are of clay, and the roofs thatched with straw, neither of which is calculated to protect the inmates from the inclemency of bad weather. The ground floors are, however, occupied as long as the weather will permit; and in winter the inmates retire to cells under ground, easily kept warm by means of a little fire made of dried dung and some branches of trees, which, at the same time, serves for cooking their scanty food. Each family, however numerous, sleeps in one of these subterranean habitations, the beds being formed of coarse woollen druggets.

The principal food of the peasantry consists of a kind of dough called *mamma linga*, made of the flour of Indian wheat, sometimes mixed with milk. The season of Lent is kept by them with rigorous severity; and for the first two or three days after its termination, they sparingly indulge themselves with a little meat; but many of them are too poor to obtain this indulgence, and content themselves, in addition to their ordinary food, with eggs fried in butter.

Their dress bears some resemblance to that of the Dacians in the time of the Romans, and has probably suffered but little change for centuries. Their feet are covered with sandals made of goat skin. They wear a kind of loose pantaloons, which is fastened to the waist by a tight leather belt, and closes from the knee downwards. The upper part of the dress is composed of a tight waistcoat, and a short jacket over it, of coarse cotton stuff; in winter they add a white sheep skin, which is hung over the shoulders in the manner of a hussar's pelisse. The hair is twisted round the back of the head, and covered with a cap, generally of sheep skin. The women are generally clothed from the neck to the ankles, in a long gown of light-coloured thick cotton, made tight at the waist, which they cover, on holiday occasions, with a shorter dress, buttoned from the neck to the waist, and ornamented with one or two rows of beads. Under ordinary circumstances, the poorer classes go barefooted, and use no covering for the head except a handkerchief.

Almost every village has a small church or chapel belonging to it, and one or more priests who act as curates. The ecclesiastics of this order are chosen from amongst the ordinary peasants, from whom they are only distinguished in appearance by a long beard. They lead the same sort of life, and follow the same avocations when not engaged in the exercise of their clerical functions; but they are exempted from the public imposts, and pay nothing more than an annual tribute of fifteen piastres to the metropolitan archbishop. The generality of them can neither read nor write; they learn the formulae of the service by rote; and if a book is seen in their chapels, it is more for ornament than use.

Perhaps the most extraordinary feature in the structure of society in Moldavia is the vast number of gypsies residing there. Their bodily constitution is strong, and they are so hardened from constant exposure to all the rigours of the weather, that they appear fit for any labour or fatigue; but their natural aversion to a life of industry is in general so great, that they prefer all the miseries of indigence to the enjoyment of comforts that are to be reaped by persevering exertion.

Both men and women are rather finely formed, but are exceedingly dirty in their habits and appearance. They acknowledge no particular religion, nor do they think of following the precepts of any, unless compelled, nor is there any form of matrimonial tie between the sexes.

The relation in which they stand to the remainder of the inhabitants is a sort of mitigated slavery, the government and the nobles claiming property in them. This slavery, however, so far as the government is concerned, is nothing more than a pledge not to leave the province, and the payment of a small annual tribute. Their time they dispose of as they please, strolling about the country, and pitching their tents near the towns and high roads. Their chief occupation, in this vagrant life, consists in making common iron tools, baskets, and other cheap articles. But their industry and gain are confined to what is absolutely necessary for procuring them the means of subsistence. They possess a natural facility and quickness in acquiring the knowledge of arts; the number of persons, however, who devote themselves to any is small. Musical performance seems to be that to which they give the preference; they frequently attend the wine-houses and taverns, and are sometimes called to the houses of the nobles, when a concert is to

be given. When any public works are to be constructed, the government gypsies who are acquainted with masonry are called in to assist as labourers, receiving food, but no wages, except that a small deduction is made from their annual tribute.

Those gypsies who are deemed the property of the nobles are chiefly employed either as household servants, or as vineyard labourers. As they are not considered as free servants, no wages are given to them; but the filthy and disorderly habits in which they indulge, greatly diminish the supposed advantage of having servants at so economical a rate. Instruments of punishment are kept in the houses, by means of which the gypsies are corrected when in fault, which is very frequently;—in fact, slavery, in all its forms, brings retribution with it, in some way or other.

We have in the present paper confined our attention principally to the humbler classes of Moldavians. In another article, on Wallachia and the Wallachians, we shall give a brief account of the upper classes of society in the two provinces, which are contiguous, and very much resemble each other.

HAVE HOPE.

THE vernal wind that whispers o'er the seas
From sunny climes, and plays among the trees,
Saith, with the gentle music of its breeze,
Have hope.

The rose, that wept its withered flowers' fall,
When rain and storm had forced its funeral,
Bids its young bud say unto me and all,
Have hope.

The desert sands, so wildly, sternly bare,
Where eye and heart sink 'neath the torrid glare,
Hath yet a fountain cool to murmur there,
Have hope.

The tide that ebbing leaves the native shore,
And backward rolls as if for evermore,
Saith, as it flows where it had flowed before,
Have hope.

The night, when darkness is around the earth,
And Nature seems to feel the cheerless dearth,
Saith, with its starlight and the fair moon's birth,
Have hope.

The dream, when guardian angels watch our sleep,
And o'er the tranquil soul fresh visions creep,
Whispers, in tender accents, soft and deep,
Have hope.

The merry morn, when in its purple car,
It leaps the brightening heaven's eastern bar,
Waves on its beaming banner floating far,
Have hope!

[R.H.P., in the *Dublin University Magazine*.]

THE CHILD.—A child is a man in a small letter, yet the best copy of Adam before he tasted of the apple; and he is happy, whose small practice in the world can only write his character. He is Nature's fresh picture newly drawn in oil, which time and much handling dims and defaces. His soul is yet a white paper unscrawled with observations of the world, wherewith at length it becomes a blurred note-book. He is purely happy, because he knows no evil, nor hath made means by sin to be acquainted with misery. He arrives not at the mischief of being wise, nor endures evils to come by foreseeing them. He kisses and loves all, and, when the smart of the rod is past, smiles on his beater. Nature and his parents alike dandle him, and entice him on with a bait of sugar to a draught of wormwood. He plays yet, like a young apprentice the first day, and is not come to his task of melancholy. All the language he speaks yet is tears, and they serve him well enough to express his necessity. His hardest labour is his tongue, as if he were loth to use so deceitful an organ; and he is best company with it when he can prattle. We laugh at his foolish sports, but his game is our earnest, and his drums, rattles, and hobby-horses, but the emblems and mocking of men's business.

RURAL SPORTS FOR THE MONTHS. APRIL.

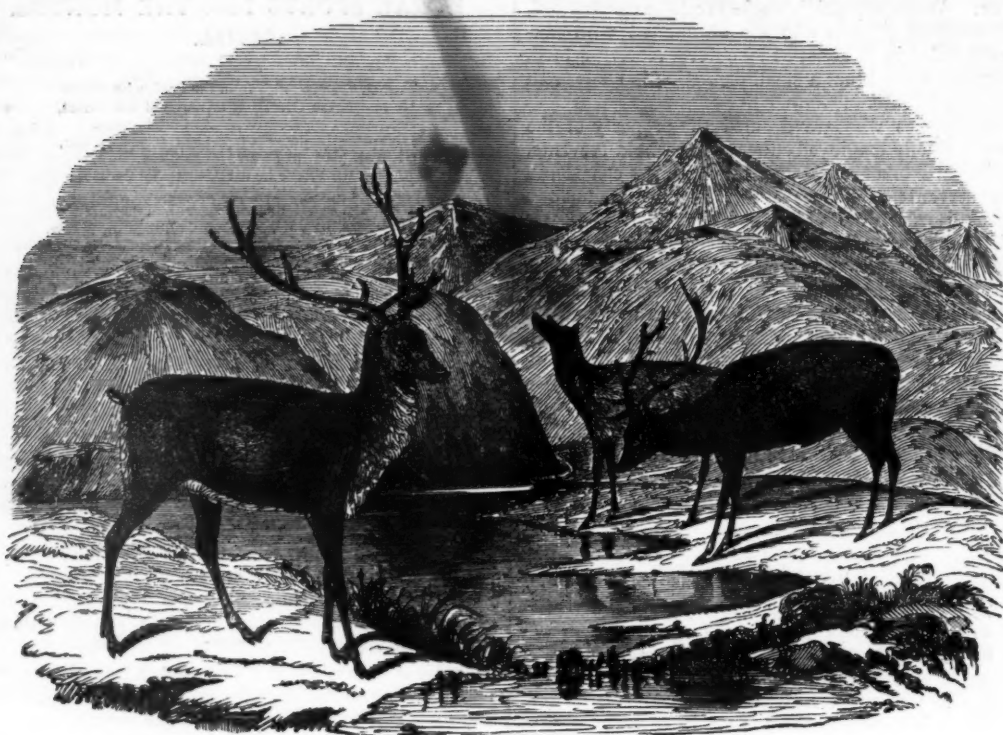
THE stag, too, singled from the herd, where long
He ranged the branching monarch of the shades,
Before the tempest drives. At first, in speed
He, sprightly, puts his faith; and, roused by fear,
Gives all his swift aerial soul to flight.
Against the breeze he darts, that way the more
To leave the lessening murderous crew behind.
Deception short! though fleetier than the winds
He bursts the thickets, glances through the glades,
And plunges deep into the wildest wood.
If slow, yet sure, adhesive to the track,
Hot-steaming, up behind him come again
The inhuman rout, and from the shady depth
Expel him, circling through his every shift.
He sweeps the forest off; and sobbing sees
The glades, mild opening to the golden day,
Where in kind contest with his butting friends
He wont to struggle, or his loves enjoy.
Oft in the full descending flood he tries
To lose the scent, and lave his burning sides;
Oft seeks the herd: the watchful herd, alarmed,
With selfish care avoid a brother's woe.
What shall he do? His once so vivid nerves,
So full of buoyant spirit, now no more
Inspire the course; but fainting breathless toll,
Sick, seizes on his heart: he stands at bay,
And puts his last weak refuge in despair.
The big round tears run down his dappled face;
He groans in anguish, while the growling pack,
Blood-happy, hang at his fair jutting chest.
And mark his beauteous chequered sides with gore.

THOMSON.

IN ancient times, when this country was clothed with extensive forests, the shooting of deer formed the occupation of kings, feudal lords, and their vassals, and seems to have constituted their chief amusement. The number of these animals was at that period immense, for we have it on the authority of Leslie, that from five hundred to a thousand were sometimes slain at one general hunting-match, at the termination of which a grand venison feast was prepared for the assembled hunters. The chase of the stag was also popular among the ladies of Britain, who held their hunting-parties independently of the gentlemen. An illuminated manuscript of the early part of the fourteenth century represents one of these female hunts, where one of the ladies is cheering on her dog with the sound of the horn, while another, with a bow in her hand, has just taken sure aim at the stag, and has planted an arrow between his antlers. We may here mention an opinion, entertained by some writers, that it was in the pursuit of the deer man first was led to the invention of the bow.

The hunting of deer was a much more exciting sport in former times than it is at the present day: it even assumed somewhat of a martial character, and was attended with a degree of perilous hazard that rendered it especially attractive to the bold sportsmen of that age. "When the stag turned to bay," says Sir Walter Scott, "the ancient hunter had the perilous task of going in upon, and killing or disabling, the desperate animal. The task was dangerous, and to be adventured upon wisely and warily, either by getting behind the stag while he was gazing on the hounds, or by watching an opportunity to gallop roundly in upon him, and kill him with the sword."

Few persons are unacquainted with the famous old ballad of Chevy Chase, and still fewer perhaps are ignorant of the story of Robin Hood and his band in Sherwood Forest. In these, and many more of the ancient ballads and romances, whether true or fictitious, the pursuit of deer is a favourite theme, and the personal prowess of those who excelled in it a fruitful source of admiration. In the days of chivalry it often happened that the hero most renowned for deeds of arms was also celebrated for his skill and courage in the chase. Thus Gaston de Foix was the mightiest hunter of his day, and wrote a book on hunting, worthy of note for the accuracy of its details. This celebrated duke is said to have kept sixteen hundred hounds.



RED DEER.

Scotland and the border countries seem to have been early celebrated for their great huntings; and in the early history of that country, as well as of our own, the chase was a matter of serious importance, as supplying the wants of the inhabitants in food and clothing. Even as late as the time of Henry the Eighth, the Highland huntsman found most of his wants supplied by the deer which he killed. A Highlander, in explaining the term "Rough-footed Scots," addressed the king as follows:—"We go a-hunting, and after we have slain red deer, we flay off the skin by-and-by, and setting of our bare foot on the inside thereof, for want of cunning shoemakers, by your grace's pardon, we play the cobblers, compassing and measuring so much thereof as shall reach up to our ankles, pricking the upper part thereof with holes, that the water may repass where it enters, and stretching it up with a thong of the same above our said ankles. So, and please your noble grace, we make our shoes. Therefore, we using such manner of shoes, the rough hairy side outwards, in your grace's dominions of England, we be called 'Rough-footed Scots.'"

The Anglo-Saxons and the Normans hunted the deer with bows and arrows, spears, and nets, as well as with dogs. To the king and his favourites, among the latter people, was reserved the exclusive right of hunting wild animals, but especially the deer, for the propagation of which large tracts of land were unjustly appropriated, and flourishing villages laid waste; while, to protect the deer within these inclosures, heavy fines were exacted, and severe punishments inflicted. These laws led to much crime and misery, and were found, notwithstanding their severity, wholly inadequate to prevent the practice of deer-stealing.

Owing to the progress of agricultural improvement in Great Britain, the quantity of deer is exceedingly diminished. During the last century numerous forests were inclosed, which were formerly well-stocked with red-deer, fallow-deer, and roe-bucks. Windsor Forest, which extended over seventeen parishes, and in many districts was full of deer, was disafforested in 1814, part of it being allotted to the crown for a park, and other parts

given in compensation for rights of pasture, &c., to the several parishes.

The modern practice of stag-hunting may be considered under two heads, *i. e.*, the hunting of the *wild stag*, as it existed until late years in England, and still exists in Scotland and Ireland, and the hunting of the *carted stag*, so called because he is taken to the appointed spot in a cart. The latter is the method of hunting the stag practised in England at the present day; and, notwithstanding the grandeur and splendid accompaniments which occasionally invest it with attractions, it is regarded by many sportsmen with supreme contempt, as offering little variety or excitement, and being unworthy the manly character of an Englishman. Such, indeed, it appears to be; for the stag, previously nourished up, and fostered in parks with the best food, is, when considered in proper condition for the chase, conveyed, as we have said, to the place appointed, turned out to the sound of the huntsman's horn, allowed an interval of time, called *law*, and then vigorously pursued by huntsmen and hounds. The distance passed over in the pursuit of the deer is often greater than that traversed by the fox-hunter; but the carted stag, having been often hunted before, (for in this kind of hunting the death of the animal is not sought, he being preserved for future miseries,) generally follows the same track, traverses the same lanes and fields, and laves in the same stream. In the regular stag-hunts a change of deer is often made, to avoid this sameness of procedure. The chief recommendation of this sport appears to be that it can be enjoyed when no other chase of consequence can be pursued. We have not space to notice the hunting of fallow-deer, which, whether the animal be male or female, is in common language called *buck-hunting*. We therefore proceed to the natural history of the stag, as we gain it from Cuvier and the best authorities.

The genus to which the stag belongs (*cervus*) consists of ruminant mammalia, the males of which have solid horns, or, more properly speaking, antlers, composed entirely of bone, without any sheathing of horny matter, which are likewise deciduous, and annually reproduced.

The animals of this genus are in general remarkable for the elegance of their forms, the lightness of their proportions, and the velocity of their movements. The legs are slender and firm, the body round and compact, the neck long, and head well-shaped. Their look is meek, yet confident, wild, yet curious; the colours of their coat, clean, brilliant, and agreeable. They belong rather to wild than to cultivated nature; for although some of the species are comparatively tame, and one of them, the rein-deer, of Northern Europe, in a state of entire domestication, yet generally speaking they fade away before the progress of cultivation, and become diminished in numbers, as the seclusion they love is broken in upon.

The stag (*cervus elaphus*), also known as the hart and red-deer is the deer *par excellence* of all our writers on the chase, and of all the histories of bold foresters of former days. This animal is by much the largest of European deer, and bears horns with a round beam slightly bent inwards at the summits, three branches pointing to the front, and the snags of the crown issuing from a common centre. The adults, male and female, in the summer, have the back, flanks, and outside of the thighs of a reddish-brown colour, with a blackish line running along the spine, marked on each side with fulvous spots. The colour deepens with age, and changes with the seasons. There are breeds common in the German woods which are of a very deep colour, nearly approaching to black. The hair of the stag is remarkably brittle, and holds to the skin only by a small pellicle; his eyes have an elongated pupil, and his muzzle is very broad, the tongue is soft, and ears middle-sized and pointed. In addition to the possession of horns, the stag differs from the hind in the long bristly hair of his throat, and in the canine teeth in the upper jaw. The young fawns are extremely beautiful, and of a colour that is very pleasing to the eye. They are of a rich yellowish brown, dappled with white spots, and from them a peculiar shade of colour, intermediate between brown and yellow, receives its name. At first, the young of the stag, whether male or female, are called *calves*: after six months the bossets or protuberances of the horns become visible in the young males, which gradually develop two simple cylindrical knobs. During the second year the horns assume the figure of dags, or spikes, and the animal is then named a *brocket*. The third year his new horns throw out two or three tynes, or snags, when he is termed a *spayad*. The crown, or surroyal, appears on the summit in the fourth year, and then he is a *staggard*. The fifth year he becomes a stag, in the sixth a *hart*, and so remains the rest of his life. The female likewise passes through a succession of changes but they are less important, and, moreover, regular sportsmen never hunt the female deer. In the first year the female is called a *calf*, in the second a *brocket's sister*, in the third, and ever after, a *hind*.

The hind produces but one fawn or calf in the year; and this takes place in May, or the beginning of June. She seeks retirement and concealment during the summer months, and attends to her calf with truly maternal solicitude, exposing herself to the pursuit of dogs, when necessary, in order to draw them away from her young. At the same time the stags are in seclusion in other pastures, being comparatively defenceless while shedding their horns during the growth of the new ones. Stags *mew* or shed their horns in the early part of the spring, and this is technically called "losing their attire." It is not until the month of August that the new antlers are completed, when the animal rubs off the skin or velvet which covers them against the stems of trees.

Furious battles between harts of the same age are not uncommon during autumn; they run at each other with the heads low, and with such violence that sometimes the horns get entangled so as to become inextricable, and the two are held together till they die. Even after death, the skulls have remained locked together,

without the possibility of being severed; a circumstance of not unfrequent occurrence among rein-deer.

It was the ancient belief that the stag was remarkable for longevity, but later observers have reckoned its age as seldom exceeding twenty years. This animal is found more or less throughout Europe, where there is cover adapted for it, except in the extreme north, or in very hot places near the sea. It is also met with in Western Asia; in some of the mountainous islands in the Mediterranean, and on the slopes of the mountains of Atlas, in Northern Africa, where it is supposed it was imported by the Romans. In that part of the world, however, it is considerably degenerated. The size is smaller, the colour lighter, and the antlers terminate in forks, instead of the numerous snags they display in colder climates.

The vast number of stags' horns found in the fossil state must not lead us to the error of supposing that there has been an equal number of stags; for supposing a stag to complete his twentieth year, he furnishes fifteen sets of horns; and, making allowance for casualties, perhaps we may conclude there are ten times as many sets of horns as there have been stags. Nevertheless, the numbers of deer in this kingdom, and throughout Europe, must have been very great in former days. These noble animals are now, as we have already intimated, few in number in England; but the case is different in the mountainous parts of Scotland, especially in the central Grampians, between Athol on the south, and Badenoch and Strathspey. The forest of Athol is one of the largest set apart for red-deer, and forms a noble and extensive demesne, as will be seen from the following modern description:—

The eastern part of the Forest of Athol, or, more strictly speaking, the Forest of Minigag, contains some of the loftiest mountains in Scotland, and it gives rise to various branches of the rivers Dee and Don, towards the eastern side, of the Spey towards the north, and of the Tay, more especially the Bruar and the Tilt, towards the south. There are extensive natural forests of pine, in the upper glens and valleys of the eastern rivers, but the deer are not quite so abundant there as they are in the south, where the exposure is warmer, and the pasture better. Glen Tilt and Glen Bruar, especially the former, are the principal wintering; but the deer, altogether, have not less than a hundred thousand English acres of hill to range over. The Duke of Athol has greatly benefited this vast tract by the extent of his tree planting. The number of deer, old and young, is not fewer than seven or eight thousand; and the great hunts, or rather slaughters, most frequently take place in Glen Tilt, though the more laborious occupation of deer-stalking is pursued in other places. On the great hunts, they are driven by a circuit of people, who bring them to a pass or narrow where the marksmen are posted, so that they can select and make sure of their victims. This is not a very manly sport, but it is very efficient "pot" hunting; and the nature of the ground renders it impossible to adopt any more sportsman-like mode. It is understood that, from the care bestowed upon them by the proprietors, red deer are becoming more numerous on those mountains; and though the hill is quite open, and the keepers are but few, there is comparatively little poaching; and, indeed, it is rendered unnecessary, because the deer are always straying so far out upon the spurs of the hills, that any one who is so inclined may occasionally have a shot; and to attempt shooting deer on the open Grampians, as a matter of profit, is nearly out of the question.

WHOEVER shall review his life, will generally find that the whole tenor of his conduct has been terminated by some accident of no apparent moment, or by a combination of inconsiderable circumstances, acting when his imagination was unoccupied, and his judgment unsettled; and that his principles and actions have taken their colour from some secret infusion, mingled without design in the current of his ideas. The desires that predominate in our hearts are instilled by imperceptible communications, at the time we look upon the various scenes of the world, and the different employments of men, with the neutrality of inexperience, and we come forth from the nursery of the school, invariably destined to the pursuit of great acquisitions or petty accomplishments.—DR. JOHNSON.

AMICABLE CEREMONIES.

FRIENDLY SALUTATIONS—CEREMONIES OF RESPECT
—KISSING HANDS.

ALL the ceremonies which are used in different countries between individuals, and which are of an amicable character, may be reduced to two sorts,—salutations, and reverences,—both of which are usually accompanied by touching some part of the body; but whether this be done, or any other sort of ceremony be practised, matters not: every nation thinks that it alone uses the most reasonable customs of this nature; but all are, perhaps, equally simple; and are certainly not ridiculous, merely because they are strange.

We shall first speak of the modes of *salutation*, which are evidently so much influenced by climate, situation, and the habits of a people; though they rise originally from respect, humility, fear, and esteem, which are expressed much in a similar manner, being the natural consequences of the organization of the body.

As nations fall off from their ancient simplicity, the meaning of salutations becomes less ostensible; so that the external acts often become empty civilities, and imply nothing; which, however, must not be omitted, lest intentional affront may seem to be conveyed by the neglect.

With primitive nations, or in the primitive stages of society, the affectionate touching of the person who is saluted, is an expression of tenderness and regard; as we shall see illustrated by the following examples; and, indeed, the general justness of the remarks which we have already made, will be vindicated as we proceed.

The Greenlanders laugh when they see an European uncover his head, and bend his body before his superior:—the climate would naturally deter the natives from adopting such a form.

Some of the islanders in the Eastern seas take the hand or foot of him they salute, and gently rub their face with it.

The Laplanders rub their noses up against the persons whom they salute.

At New Guinea, in the Eastern seas, they place on the heads of those whom they salute, the leaves of such trees as are symbols of friendship and peace.

Houtman, a Dutch navigator at the end of the sixteenth century, tells us that they saluted him in a very grotesque manner, on one of the islands of the Eastern Archipelago. They raised his left foot, which they passed gently over the right leg, and thence over his face.

The inhabitants of the Philippine Islands bend the body very low, place their hands on their cheeks, and raise at the same time one foot in the air with their knee bent.

An Ethiopian takes the robe of another, and ties it about his own waist so that he leaves his friend half naked.

Sometimes persons more or less undress themselves before friends, in token of humility. The Japanese, when they salute, only take off a slipper: the people of Aracan, near the mouths of the Ganges, take off their sandals in the street, and their stockings in the house.

When they wish to salute each other in a respectful way, in the Japan islands, the person so saluting bends himself down to the earth, then rises and turns his back upon his friend; which latter proceeding is designed to intimate that the person so turning away is unworthy to look upon the other.

Negroes of distinction in the interior of Africa salute each other by snapping the middle finger three times.

Athenæus, who died at the end of the second century after Christ, tells us that the inhabitants of Carinena, to show a peculiar mark of esteem, would let blood and present it as a beverage to their friends.

The Franks would tear the hair from their heads, and present it to those whom they saluted: the slave would cut his hair and offer it to his master.

In Otaheite, an island of the Pacific Ocean they rub their noses together by way of salutation.

The Dutch, who are considered as great eaters, have a morning salutation common amongst all ranks,—“*Smaakelyk eeten.*” May you eat a hearty dinner. Another is, “*Hoe vaart awe?*” How do you sail?—adopted, no doubt, in the early periods of the state, when they were all navigators and fishermen.

The usual salutation at Cairo is,—“How do you sweat?”—a dry hot skin being a sure indication of a destructive ephemeral fever.

The Spaniard says,—“*Come esta?*” How do you stand: while the Frenchman addresses his friend with “*Comment vous portez-vous?*” How do you carry yourself? It has been observed that the former phrase seems to imply a proud, steady and solemn gait, such as is peculiar to the Spaniard; while the latter is expressive of the gay motion and incessant action of the Frenchman.

The common salutation in the southern provinces of China, amongst the lower orders, is—“Have you eaten your rice?”

The Chinese are very affected in their personal civilities. They even calculate the number of their reverences. The men move their hands in an affectionate manner, while they are joined together on the breast, and bow their heads a little. If they respect a person, they raise their hands joined, and then lower them to the earth, in bending the body. If two persons meet after a long separation, they both fall on their knees, and bend their faces to the earth, repeating the ceremony two or three times.

If a Chinese be asked how he finds himself in health, he answers, “Very well; thanks to your abundant felicity.” If one would tell another that he looks well, he says, “Prosperity is painted on your face;” or “Your air announces your happiness.”

If one receive a service from another, he says, “My thanks shall be immortal.” One who is praised says to the other, “How shall I dare to persuade myself of what you say of me?” When a guest departs they say, “We have not treated you with sufficient distinction.”

All such answers are prescribed by the Chinese ritual, or the Academy of compliments. By this are determined, the number of bows; the expressions to be employed; the genuflexions, and the inclinations which are to be made, to the right or left hand; the salutations of the master before the chair where the stranger is to be seated, for he salutes it most profoundly, and wipes the dust away with the skirts of his robe: all these and other things are noticed, even to the silent gestures by which a person is entreated to enter the house. The lower classes of people are equally nice in these punctilios; and ambassadors pass forty days in practising them, before they are enabled to appear at court. This people have a *tribunal* of ceremonies, which often issues very odd decrees, to which the Chinese implicitly submit.

Marks of honour are frequently arbitrary:—to be seated is with us a mark of repose and familiarity; and to stand up shows respect. There are countries, however, in which princes will only be addressed by persons who are seated; and it is considered as a favour to be permitted to stand in their presence.

The use of “Your humble servant,” came first from France into England on the marriage of Queen Henrietta Maria, daughter of Henry IV. of France, to Charles the First, when Prince of Wales. The usual salutation before that time was “God keep you!” and, among the vulgar, “How dost do?” with a thump on the shoulder.

To bite the ear was, anciently, an expression of endearment; and it is still so far retained by the French, that to pull a man gently by the ear is the most sure token of good will. The French, likewise salute each other thus:—The gentlemen, and others of the male sex, lay hands on the shoulders, and touch the sides of each other’s cheek; but, on being introduced to a lady, they say to

her father, brother, or friend, "*Permettez-moi*," and salute each of her cheeks.

As one of the most remarkable methods of doing reverence consists in the custom of kissing hands, we propose to furnish a general account of it from the earliest times, remarking, by the way, that this custom is not only very ancient, and nearly universal, but it has been practised both in religion and by society.

From the remotest times men saluted the sun, moon, and stars, by kissing the hand. To this sort of idolatry Job assures us that he was not addicted: see xxxi. 27. This patriarch is considered to have lived about 2130 years B.C.

Lucian, who lived about 150 years after Christ, says that the poor, who could not afford to offer up sacrifices to the gods, adored them by the simpler compliment of kissing their hands. He tells us that Demosthenes, when taken off as a prisoner by the soldiers of Antipater, asked leave to enter a temple. When he had entered he touched his mouth with his hands, which the guards took for an act of religion,—kissing hands to the god. He did it, however, more securely to swallow the poison which he had prepared for such an occasion.

Among the Romans persons were treated as atheists who would not kiss their hands when they entered a temple.

We are told that the earliest Christian bishops gave their hands to be kissed by the ministers who served at the altar; but that the custom declined with paganism.

The flatterers and supplicants of ancient times were in the habit of kissing the hands of their patrons, till they obtained the favour which they solicited. In Homer, Priam is represented kissing the hands and embracing the knees of Achilles, while he supplicates for the body of Hector.

This custom prevailed in ancient Rome, but it varied at different times. In the first ages of the Republic it seems to have been only practised by inferiors towards their superiors: equals gave their hands and embraced. In the progress of time even the soldiers refused to show this mark of respect to their generals, and their kissing the hand of Cato, when he was obliged to quit them, was regarded as an extraordinary circumstance, at a period of such refinement. The great respect paid to the tribunes, consuls, and dictators, obliged individuals to behave towards them in a more distant and respectful manner; and, instead of embracing them as heretofore, they considered themselves fortunate if allowed to kiss their hands. Under the emperors, kissing hands became a duty, even for the great themselves: inferior courtiers were obliged to be content to adore the purple, by kneeling, touching the robe of the emperor with the right hand, and carrying it to the mouth. Even this was thought too free, and at length they saluted the emperor at a distance, by kissing their hands, in the same manner as when they adored the gods.

The custom of which we are now speaking is practised in every known country, in respect to sovereigns and superiors, even amongst the negroes and the inhabitants of the New World. Cortez found this custom prevailing at Mexico, where more than a thousand lords saluted him, by touching the earth with their hands, which they afterwards kissed.

Thus, whether the custom of salutation is practised by kissing the hands of others from respect, or by bringing one's own hand to the mouth, it has been of all customs the most universal in point of time or place. In ordinary practice, however, it is now considered to be too gross a familiarity and a meanness to kiss the hands of those with whom we are in habits of intercourse. But in affairs of state and solemnity at court, this practice is still retained, and at an appointment to office, or on a personal introduction to the sovereign, the favoured individual is allowed to have the honour of kissing the royal hand.

GINGERBREAD.

THE manufacture of gingerbread is carried on to a considerable extent in London, both to supply the home demand, and to furnish the requisite quantity for exportation. It forms a distinct, and a lucrative, branch of trade, and the art is attended with less trouble than even the making of ordinary bread.

This article is held in high estimation among our Anglo-Indian brethren, and is exported in large quantities for their use. In hot climates, the natives of Europe suffer from a relaxed state of the lining membrane of the stomach, and therefore stimulating food is highly acceptable and even beneficial to them: thus we find most men that have been long in India, to have acquired the habit of smoking, and of taking highly seasoned food, spices, and other stimulants. The best sort of gingerbread forms to such an agreeable and wholesome article of diet; and it is this finest description of the article, which is so largely exported to India. It is made in London, and formed into cakes about a foot long, six inches wide, and an inch and a half thick: these are packed in boxes, and so transmitted to their place of destination.

The price of the best description of gingerbread is too high to allow of its being very generally consumed in England; and the quality of the inferior sorts is often so bad as to make them not only distasteful, but positively injurious. The *pain d'épice*, or spiced bread of France is generally esteemed in that country; but the taste for gingerbread seems to be at its height in Holland. There it is the business of every family to produce this article in perfection; and it is affirmed that the family recipe for making gingerbread descends as an heirloom from father to son, and is kept a secret beyond the family circle. So far is this taste carried, that, according even to Dutchmen themselves, the success of a person who wishes to ingratiate himself with a family, often depends in no small degree on the quantity and quality of the presents he makes them in gingerbread. Shops are devoted exclusively to the sale of this commodity; and, indeed, throughout the country, we find the article of which our paltry figure and gilt gingerbread is a very distant imitation, in common use and general estimation.

It is a peculiarity in the manufacture of gingerbread that the dough cannot be fermented by means of yeast. Every attempt at this sort has proved unsuccessful, and though there has been occasionally a slight appearance of fermentation in the dough, yet when the gingerbread is baked it is as solid, hard, and compact, as a piece of wood.

The ingredients commonly used in making gingerbread are flour, treacle or molasses, butter, common potashes, and alum. When the butter is melted, and the potashes and alum are dissolved in a little warm water, these three ingredients, together with the treacle, are poured among the flour which is to form the body of the bread. The whole is then incorporated by mixture and kneading into a stiff dough. Of these five constituents, the alum could be best dispensed with, as its properties are hurtful, although it is found useful in making the bread lighter and crisper than it would otherwise be, and hastening the whole process, for gingerbread dough has a further peculiarity, in almost invariably requiring to stand over for the space of from three or four to eight or ten days. Experience has shown, likewise, that it may be allowed to stand over for as much as three weeks, rather with advantage than loss. On some occasions, however, and from causes not well understood by the baker, it is fit for the oven at a much earlier period than at others.

Dr. Colquhoun in endeavouring to trace the causes of the peculiarities which attend the process of gingerbread making, tried several experiments, which led to the conclusion that the mutual action of the treacle and potashes on each other, is the source of the gasefying principle in gingerbread. His experiments may be thus

briefly noticed:—First, a mass of dough was made ready with all the usual ingredients of gingerbread except *butter*. This was allowed to stand the usual time, then baked; and when taken from the oven it proved to be a well-raised gingerbread loaf. It was plain, therefore, that butter had no influence in making it light and porous. Next, several pieces of dough were prepared, having all the usual ingredients except the *carbonate of potash*. One of these pieces was baked immediately, others stood over for intervals of different duration; but in whatever way it was managed, it always came from the oven in a heavy solid mass. The next experiment was made by leaving the *treacle* itself out, and substituting dissolved loaf sugar while the carbonate of potash and all the other ingredients were present. Here again the bread returned from the oven in a heavy mass, without being in the least degree porous or vesicular. From these experiments it seemed clear that the simultaneous presence of the treacle and the carbonate of potash, and their mutual action, must be quite essential to the formation of good elastic gingerbread.

The nature of the action of the treacle and alkaline carbonate, is not very easy to discover; but it is probably due to a certain portion of uncombined acid in treacle, which unites with the alkali of the carbonate, and releases a quantity of carbonic acid gas, thereby rendering the gingerbread light and elastic. Dr. Colquhoun found that carbonate of magnesia and tartaric acid might replace the potashes and alum with great advantage. The quantity of potash, which it is necessary to use in the ordinary process, gives a distinct disagreeable alkaline flavour to the bread unless it be well disguised with some aromatic ingredient, and is likely also to prove injurious to persons of delicate constitution. The inconveniences attending the lengthened nature of the process have likewise to be considered, and it will be seen that the saving of time, and other advantages gained by employing the magnesia and tartaric acid, more than counterbalance the trifling additional cost. The recipe as given by Dr. Colquhoun is as follows:—Take a pound of flour, a quarter of an ounce of carbonate of magnesia, and one eighth of an ounce of tartaric acid; mix the flour and magnesia thoroughly first, then dissolve and add the acid: let the butter, treacle, and spices, be added in the usual manner, melting the butter and pouring it with the treacle and acid among the flour and magnesia. The whole must be then incorporated into a mass of dough by kneading, and then set aside for a period varying from half an hour to an hour. It will be then ready for the oven, and should not be delayed on any occasion longer than two or three hours before it is baked. When taken from the oven it will prove a light, pleasant, spongy bread, with no ingredient in it that can prove injurious to the most delicate constitution.

The recipe for an extremely agreeable gingerbread, to be made in the form of thin "parliament cakes," is as follows:—Of flour take one pound, of treacle half a pound, of raw sugar a quarter of a pound, of butter two ounces, of nutmeg one ounce, of carbonate of magnesia a quarter of an ounce, of tartaric acid, of cinnamon, and of ginger, *each* one eighth of an ounce.

To produce very light gingerbread is a desirable thing, and this result is now easily obtained by the gingerbread-bakers, by secretly using *sesqui-carbonate of ammonia*, or common smelling salts, instead of the magnesia and tartaric acid, or the potashes abovementioned. This salt is entirely dissipated by the heat in baking, and leaves no taste. The carbonic acid gas, and the ammoniacal gas of which the salt is composed, in forcing their way out, expand and perforate the most tenacious dough, and give lightness to the richest and heaviest materials. The proportion of *sesqui-carbonate of ammonia* to be used in making gingerbread, is half an ounce to every three pounds of materials, including flour, treacle, spices, butter, &c.

The plainest kind of thin gingerbread for children may be thus made. Fine flour, two pounds and a quarter; treacle, ten ounces; finely sifted ginger, an ounce and a half; caraway seeds, half an ounce; *sesqui-carbonate of ammonia*, half an ounce. The whole to be well-mixed and kneaded, then placed in a pan near the fire and covered over during an hour. It is then rolled out into thin cakes with straight lines drawn across them in the direction they are afterwards to be separated. Before they are baked a little white of egg is brushed over the surface, which glazes it and improves the appearance of the gingerbread.

Various recipes might be given, but as these differ little from the above except in the addition of butter, spices, candied orange-peel, eggs, &c., which any one may add, according to taste. We conclude our notice with directions for making French spice-cakes. A pint of treacle is set over the fire and to it are added the following ingredients:—half a pound of good fresh butter; an ounce of powdered ginger; the same of powdered cinnamon; powdered allspice, coriander seeds, and small cardamum seeds, each a quarter of an ounce; candied lemon-peel finely chopped, two ounces; tincture of Vanilla, six drops; when well mixed, let these ingredients boil up once, stirring all the while, then set them aside to cool. When cold, mix in as much flour as will convert them into a stiff paste. Butter a tin baking dish, and lay on it with a spoon portions of the paste of the size required for the nuts or cakes. For these small forms of gingerbread, the *sesqui-carbonate of ammonia* is seldom used; but if it be preferred, a small proportion may be added to the above ingredients.

EVENING.

'Twas eve: the sultry heat of noon was gone,
And a soft breeze stole through the murmuring woods;
The moon was rising in her lofty throne,
Undimmed by vapour, unobscured by clouds;
And many a fountain in its grot of stone,
Poured on the thirsty ground its cooling floods,
Or brightly sparkling in the rocky cell,
With ceaseless splash in crystal basin fell.
Sweet was the gale, and sweet the scene around,
Amid each misty dell and palmy grove
There was a general calm—and not a sound
Was heard—as if the peace that reigned above
Had shed its influence there: upon the ground
The nightly dews were rising—in th' alcove
Formed by the spreading branches, no alarm
Of distant footsteps broke the magic charm.

The Pilgrim.

WHAT is that principle of reproduction which belongs to all the vegetable kingdom? How is it that the acorn, buried in the cold ground, comes forth in a form which bears no resemblance to what was buried, and rises with recurring seasons, by the joint ministry of its mother earth, the refreshing rains, the nursing air, and the far-coming light and heat, till its roots, searching out their own fastenings, and its limbs gradually rising and expanding, can resist for ages the ordinary violence of the storm? And has not every vegetable product in some form the germ of reproduction? And by whose care is it that all are preserved, and continued, and fitted for duration each one in its own line of succession, through thousands of years?

Can he, who sees no divinity in the flower which he crushes beneath his foot, make, by his own power, the simplest product of the vegetable race? Can he, unaided by the operation of the natural world, furnish himself with supplies for his craving wants for a single day? If the commands of the Deity, given in the very creation itself, could be disobeyed by the teeming earth, how long would the mortal frame of ungrateful and thoughtless man be saved from mingling with its kindred dust?—S.

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.

Sold by all Booksellers and News-vendors in the Kingdom.